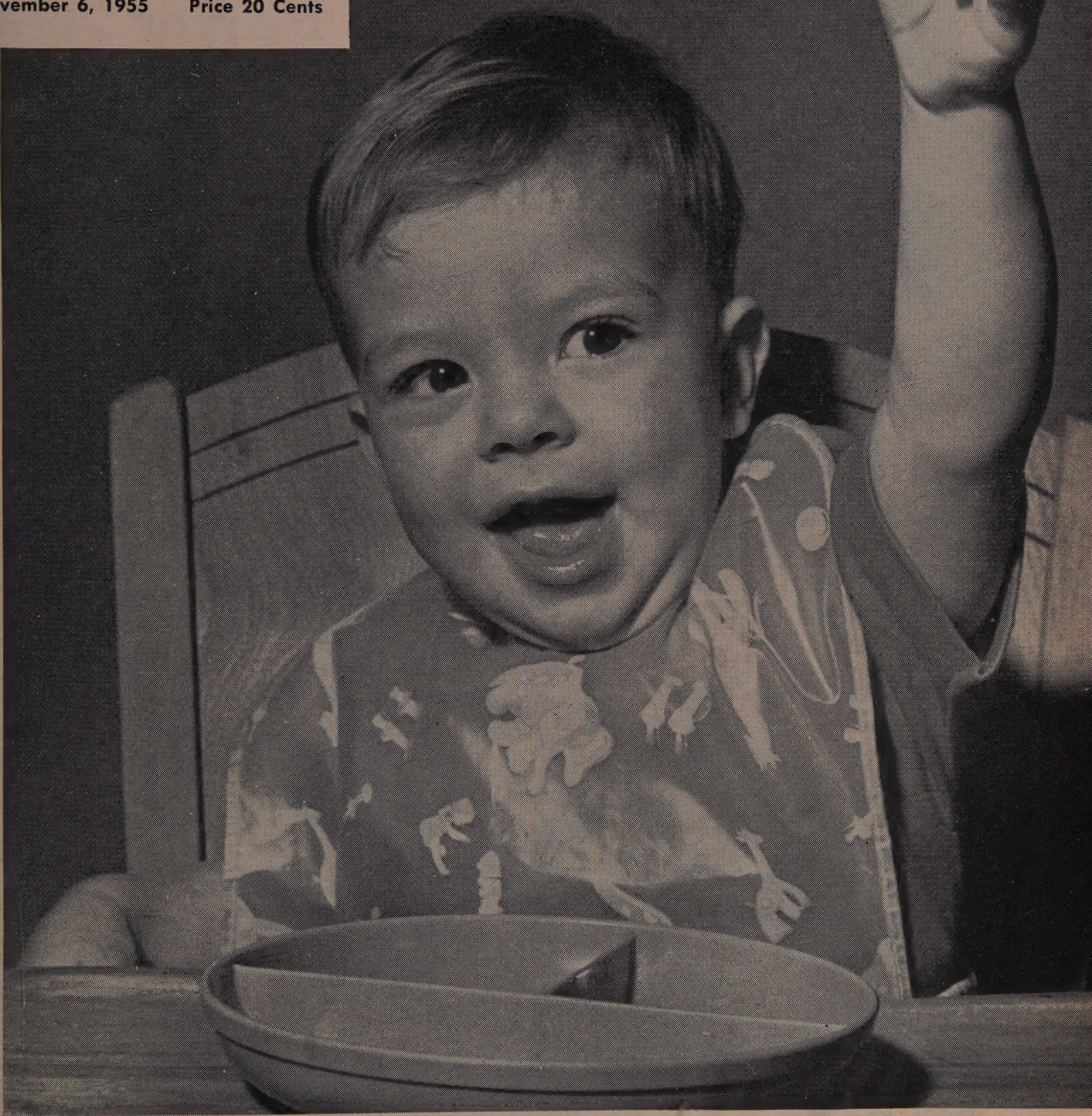
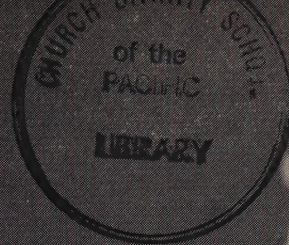


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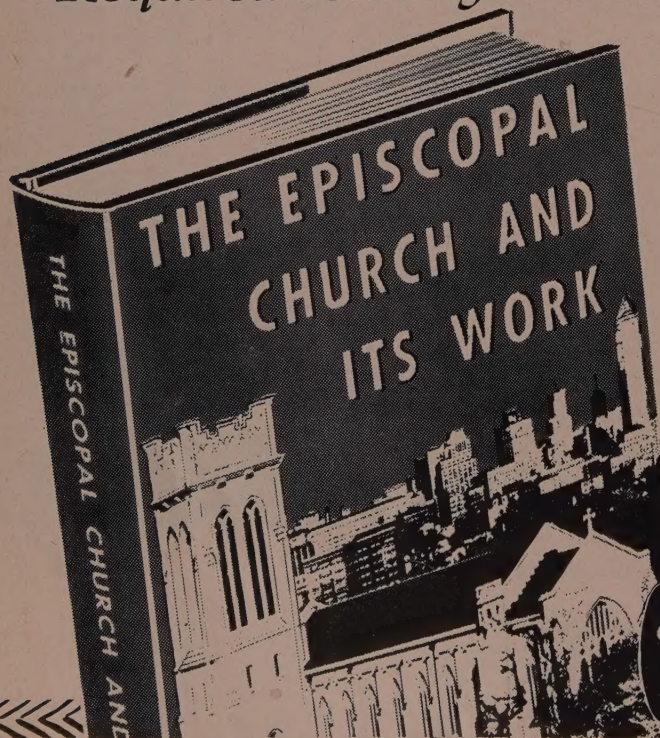
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Things to Come

NOVEMBER						
M	T	W	T	F	S	
	1	2	3	4	5	
7	8	9	10	11	12	
14	15	16	17	18	19	
21	22	23	24	25	26	
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DECEMBER						
S	M	T	W	T	F	S
					1	2
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November

Twenty-second Sunday after Trinity.
Election of Bishop-Coadjutor of Montana, St.
Peter's Pro-Cathedral, Helena, to 10th.
Twenty-third Sunday after Trinity.
Sunday next before Advent.
Thanksgiving Day.
First Sunday in Advent.
White House Conference on Education, to
December 1st.
St. Andrew.
General Board, N.C.C., Omaha, Neb., to De-
cember 1st.

December

Second Sunday in Advent
National Council meeting, Greenwich, Conn.,
to 8th.
Third Sunday in Advent

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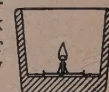
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Talks

With

Teachers

The Rev. VICTOR HOAG, D.D., Editor



Coach, Quarterback, and Scorekeeper

THE new way of teaching has been aptly compared to a game of football. It has its goals, its team effort, the unpredictable movement of its plays, and the experience gained for the next game. While all the players are participants, certain persons have conspicuous parts. The coach knows the objectives, and he also knows each player. The quarterback calls the signals and runs each play. The scorekeeper summarizes, records and reports the results.

In our great game of teaching, played on the gridiron of parish life, the teacher must in turn play the parts of coach, quarterback, and scorekeeper. As coach you are responsible for training and arranging your players (pupils), for creating morale, for providing equipment, but above all you must know the rules and objectives of the game.

Knowing our goal is just now being questioned. "Certainly we are teaching *children*, but we must teach them *something*" is the common form of the complaint. This is saying that we, as thoughtful teachers, must know what we are trying to accomplish. It also says that the "something" had better be pretty definite. But to conservative educators, this means largely that specific information shall be imparted and permanently lodged in every head. To a newer group, the goal indeed includes some of the same incidental knowledge, but it also aims at learning the Christian life *now* by practicing it in community.

The coach knows that the object of the game is to get the ball over the goal line, as many times as possible. He has been told that by those who control the sport. So, the teacher, accepting the responsibility for guiding his team, knows the goal assigned him. He may not score highly with this year's team, but at least he knows what is expected of him, and his players soon realize it, too. So, our courses come to us from the editors with real goals set. Here is where many a teacher starts off wrongly, and never gets on the track. He does not read the rules. Look in the book!

Any printed text today states its year's objectives in the preface. "This you are to aim at, from now until next June. Sometimes the objective may be mainly the learning of subject-matter. More often it is the effort to reach a certain understanding, attitude, or achievement.

Look in the guide for Course 1 of the

Seabury Series: "To bring about . . . development in the child's attitude toward church — to create a deep conviction, from experience, that the church is his home, too." See Course 4 of the Series: ". . . that the Christian understanding of right and wrong be related to the growing conscience . . . which the nine-year-old is developing." And for Grade 7: To help pupils find the answers to their questions, Why should we believe . . . why obey . . . why go to church?

Other courses do the same. Not only the old-style or new, but states the year's objective. Far-off June is the goal line. Through many unforeseeable difficulties you are to advance the ball, somehow. The old courses gave you play-by-play instructions, foreseeing little opposition. The newer ones put it up to the leader to design the steps of attack.

Now you are on the team; now you are the quarterback, involved in the complicated business of advancing toward the goal. Each session of the class is a separate play. You work for variety.

That is why some teachers are baffled at first, by the new courses. They are not used to calling the signals. They must learn that learning is done by active people, with their own energies, relationships, and pressures. They will discover that the subject of religious education is the Christian life, lived in a real parish in real families, and given meaning by discovering the relevance of the ancient Faith and its literature.

Teachers also must play the part of the scorekeeper. After each play [session] he takes out his little notebook, with its page for each player, and notes the gain made by each, the mistakes, the score. This is evaluation, and it points to the next session. Follow up this gain, keep this interest rolling. (Today, a new character has appeared, the observer, who takes over part of the duties of the scorekeeper, adding his judgment and help toward reaching the goal.)

Is the above parable too strained? We think not. We might even add that, although there is missing the roar of earthly applause, there is the unseen host of heaven, who are watching us with eager prayers, and who are singing the Old School song of praise for those who have borne the burden and heat of the great game, and who on Home-coming Day will welcome us as worthy alumni.

ME COMMENTS made by this department recently about juvenile delinquency have brought reactions from readers who think that I took a shallow and uninformed view of the problem. It is always dangerous to try to deal with a subject in a little space. But then a subject like juvenile delinquency arouses strong feelings whether it is dealt with in brief or at length.

THE BURDEN of my contention was that teen-agers are no worse sinners than adults, and that today's teen-agers are no worse sinners than the youth of previous generations. Data to prove or disprove such a contention are rather hard to come by. I have sat for over a year on a civic committee on juvenile delinquency that studied the statistics and the methods by which they were compiled; we wound up more confused than we were when we began.

HERE ARE, of course, many more children brought to the attention of the juvenile courts than there once were. But this does not necessarily mean that the number of offenses has increased; it may mean that policing and detecting is more thorough; that younger offenders are being transferred from the regular courts to the juvenile courts; that there is a greater tendency to bring to court offenses that once would have been dealt with outside the courts; and so on.

THE especially ominous kind of delinquency does seem to be on the increase—and that is crimes of violence, beatings and murders. Even this is, however, to some extent an illusion due to the fact that cities borrow each other's juvenile crimes of violence for newspaper headlines. Milwaukee, for example, reads regularly about such crimes in Chicago, New York, Los Angeles, and other cities, as well as about its own contributions to the national horror exchange.

GETTING in a committee on the subject that discussed it with educators, police, judges, social workers, and others; serving on the boards of two social agencies that deal with children and young people; and watching my own children among their contemporaries in a setting that is by no means upper-crust suburban—I have arrived at a special uniqueness of my own that is different from being uneasy about the children.

IT SEEMS to me that our culture has neglected the juvenile community to serve as an outlet for its feelings of anxiety and hostility, just as other cultures elect racial and national minorities for a similar purpose. We think that young people are capable of anything. And, of course, they are. But they are no more iniquitous in their thoughts and actions than their parents were at the same age, in my opinion; and, except for rashness and inexperience, they are no more prone to sin than people of other ages.

ACTUALLY, people in their late teens

just now make up a smaller proportion of the total community than ever before in America's history. Within a few years, the big baby crops of the 1940's will reverse the situation and will undoubtedly rescue the teen-ager from his "minority" status. In the meantime, the teen-ager appears to be an alien element among us, and we are a little afraid of him.

A SMALL fraction of the teen-age group does become involved in brushes with the law. So does a fraction of people in their 20's and 30's. Yet we are not irresistibly impelled to make studies of "young adult delinquency" and to identify a young adult problem and marshal community resources to solve it.

"YOUTH," I might as well confess, does not impress me either as the source of national decay or as the hope of national redemption. Basically, young people are just people with good points and bad points, like other people. It seems that in our world their potentialities for getting in big trouble are rather greater than their potentialities for big accomplishments. This is too bad, but it is something each of us will outgrow in the course of time. Still, it is one of the things that make the teen-ager a problem to himself and lead him to make himself a problem to the world.

CHILDREN facing crises need all the wise and loving help they can get, and agencies that give this help are certainly deserving of wholehearted support by Church, community, and individual.

NEVERTHELESS, no matter what you read in today's or tomorrow's newspaper about some new teen-age atrocity, I do not think you need to eye the teen-agers on your street as half-savage beasts against whom you must constantly be on guard.

RELIGIOUSLY, adolescence is a time of questioning and of efforts to hammer out a personal faith. This involves a deliberate attempt to break away from parental apron-strings, sooner or later. The children of atheists become acolytes. The children of the clergy become skeptics. Some other adult, or some older young person, becomes more influential in the child's life than the parents. The teen-age group itself becomes an important source of opinions and values. All this gives great anxiety to parents. But they are more important in the adolescent's life than they may think, and their values and principles provide the real foundation for his conduct.

DURING this period, it seems to me that the wise parent will have faith in his child and will also have faith in the power of the Church to present its theology and morality in convincing terms. Even the children who get into trouble with the law are met with Christ's great offer of forgiveness; and actually not many of them do get into trouble with the law.

PETER DAY.



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Kalendar

Choirboys

The choral service of the Episcopal Church should include, by tradition, the treble voices of boys. Boys have voices that blend well with the voices of men. It seems to be easy to gather a choir of girls, but it would be worthwhile for the church to endeavor to enlist willing choirboys. It is well to vision choirboys becoming steadfast Churchmen. A good starter would be to mix a few boys with the girls. Girls by nature are good; boys need the means and guidance to goodness!

THOMAS J. DIXON
(an aged Anglican)

Brooklyn, N. Y.

Juvenile Delinquency

I am considerably saddened to discover that the traditional complacency of Episcopalians is not so dead as I had hoped. Frankly, this particular issue [L. C., October 2d] doesn't sound like you! In approaching the matter of juvenile delinquency, your response seems to be the old "it's not happening to me, so why worry?" Not exactly a Christian attitude. [For editorial comment, see page 5.]

You say "the big difference today, in my opinion, is that children don't get away with the things they used to." Was there really much juvenile stealing of horses, gang wars, murder, robbery, and narcotic addiction in the days of your youth? Because these things don't take place among your children, Mr. Day, doesn't mean that they don't happen. My four haven't been involved in such things, either, but my concern goes further than my own household. Regardless of who, or what, is responsible, the fact of juvenile delinquency does exist, and poses a tragic problem to many people.

My own children are fortunate enough to live in a wholesome, deep-rooted Kansas town. Others land in other places, where temptations and stresses are greater. The Church, I believe, has a concern for all of them, not just for "respectable (?) Episcopalians." This is no longer, thanks be to God, a "class-Church," and the problem of juvenile delinquency is not a class-problem, either. Some of these straying lambs are our own, and even those who are not, should be our concern.

You may indeed think that parents' anxieties about their children are misplaced. Sometimes, of course, they are. But a lot of men who are giving their lives to helping rescue young people from disaster think that a lot of parents don't have nearly enough anxieties about their children. And this applies as well to materialistic upper-class homes as to underprivileged ones.

There are many judges in courtrooms, sociologists, criminologists, physicians, parish priests, citizens — and J. Edgar Hoover — who have to agonize over wrecked lives and innocent victims, and who think, Mr. Day, that perhaps it is just you who are kidding yourself about juvenile delinquency.

CHRISTINE FLEMING HEFFNER
(Mrs. Edward A. Heffner)

Ellsworth, Kans.

West Point Chaplain

As one who has been on duty as an Army Reserve Chaplain at the United States Military Academy, I find myself quite interested in the various letters, news items, and editorials which have appeared in THE LIVING CHURCH regarding the Protestant chaplaincy at the Academy.

I believe that the present arrangement is a good one, but it is not entirely canonical.

In the first place it is not canonical because certain important alterations have been made in the text of the Communion Service which is used by the Cadet Chaplain. Except for these alterations, the Service in use is the Rite of the Protestant Episcopal Church. At the Academy they have their own Service Book which contains a Communion Service and Services for morning and evening worship with responsive readings and hymns. It is taken for granted that Episcopal Chaplains at Army installations can use any form of service that they so desire for non-sacramental occasions. However, it is also taken for granted that when an Episcopal Chaplain celebrates the Holy Communion, he will use the Prayer Book Rite in accordance with the rubrics. I once celebrated Holy Communion for the Cadet Corps using the West Point Book, but I surreptitiously introduced the Prayer Book language where the alterations had been made.

In the second place the present arrangement at West Point is uncanonical because, at least on occasion, clergymen of other denominations assist our Chaplain in communicating the congregation. It must be understood that at West Point there is a Post and Regimental Chaplain, who is a Regular Army Chaplain, as well as the Cadet Chaplain. One of these, not the present incumbent, told me that he often assisted the Cadet Chaplain at Communion Services. This Chaplain was a Congregationalist. Also now, the Cadet Chaplain has an Assistant who is a civilian, but I am not familiar with his duties.

I am of the opinion that there will be no change in the status of the Cadet Chaplain. In the current West Point Catalogue (which I have before me) there is a section on the Chaplaincy, including Protestant, Catholic and Jewish ministrations. In this section (p. 79) we read, under the Protestant heading, "Members of all Christian churches are welcome at the Communion Table." This is an official Army statement. It is the way the Chapel Board and the Authorities at West Point want it, and they know that this custom can not continue if the way is opened for the appointment of a Regular Army Chaplain. Should, for instance, an Army Chaplain of the Lutheran Synodical Conference of North America be appointed, there would be no more "General Protestant Communion Services"; at least, so long as such a chaplain held tenure. In such a case, there would be a clamor for separate Denominational Communion Services

which would take something away from the unity of the Corps and would add to the administrative problems of the Academy. Certainly, under the circumstances we would want to send in a clergyman to have Episcopal Communion Services.

Lutherans in the Armed Forces are warned by their Pastors against attending any Communion Service, except a Lutheran Service. One Communion Service, compulsory each month at the Academy and I have never heard that Lutherans were excused from attending this Service. True, they do not have to receive, but they are compelled to participate. This is the chief reason that the Lutherans would like to have the system changed at West Point. To their credit, it must be said that they insist upon full canonical observance of the Armed Forces, as well as full religious freedom.

Our Chaplains in the Armed Forces are told that the Communion Service must be conducted in full accordance with the Canons of the Church. Yet our Bishops — and that knowingly — have given approval to the "West Point Rite." I know this because I once brought this practice to the attention of a high "dignitary," and was told that certain Bishops thought that it was all right and had given their approval. . . .

The Army Chaplain at the Academy ministers only to the Post Personnel and is officially only the Chaplain of the 1802 (Housekeeping) Regiment. Consequently the Army Chaplain feels that he is in an "inferior" position, and this is a source of embarrassment to the Department of the Army and its Secretary.

I believe that the present arrangement is a good one, but it is certainly highly vulnerable.

(Rev.) ERNEST M. HOYT
Lt. Colonel, USAR

Narragansett, R. I.

P.S. The West Point Catalogue is not just a book, it is issued by Order of the Secretary of the Army, and everything it has been approved by The Chief of Staff for 1955-56 (Gen. Ridgeway).

Roman Canonization

A footnote [L. C., May 22d] reads: "Roman canonization today is in effect pronouncement that the soul of the saint is out of purgatory and in heaven". . .

Perhaps Vol. I, *Radio Replies*, p. 29, No. 1436, might be in part quoted to clarify your misunderstanding here. I quote: "The Church canonizes only those whose heroic virtue has been proved, and perfect charity (i.e., heroic charity) before death destroyed all sin, and all punishment due to sin."

Accordingly, not even "in effect" does the Church pronounce that the soul is "out of purgatory." The soul of a canonized saint, so far as canonization is concerned, was never in purgatory. Such a soul enters heaven immediately after death.

(Rev.) PAUL R. RUST, O.M.I.
Buffalo, N. Y.

Unity

THAT our Lord's followers "all may be one," not only in personal union with Him through baptism but in visible, corporate membership in His Church is the earnest prayer of all Christians; and many have been the attempts in recent years, by negotiation and various schemes of union, to bring into organic unity two or more Christian groups.

A united Christendom, we are told, can present a united front against a world gone secularist; it can speak with one voice; our present "unhappy divisions" are an embarrassment on the mission field; and so on, the argument goes. A. L. Peck, who is Fellow and Librarian of Christ's College, Cambridge, will have none of this. He, too, hopes for eventual unity and meanwhile utters our Lord's prayer that Christians "all may be one"; but he is at pains, in *This Church of Christ*, to distinguish between right reasons and right methods, on the one hand, and wrong reasons and wrong methods on the other; and he believes that most of the unity talk of our times has been based upon wrong reasons and wrong methods.

Dr. Peck deserves in this connection to be quoted at some length:

"I make no apology for suggesting that there may be one of the subtlest temptations of the Devil to induce Christian men to produce schemes of union for the wrong reasons and on the wrong foundation. 'Imperious demands for a united Church at home and abroad' . . . ; 'It would not be surprising that we should find ourselves after Union better equipped to offer to the world a true alternative to Communism and to bring to the pagan multitudes a

THIS CHURCH OF CHRIST. An Examination of Certain Presuppositions in *The Historic Episcopate*. By A. L. Peck, M.A., Ph.D. Morehouse-Gorham. Pp. 104. \$1.90.

more compelling Gospel' . . . ; 'Great numbers of clergy and laity were aware of the challenge coming from the new Church' of South India. . . .

"I would humbly suggest that these are not the right reasons for attempting to bring about reunion; nor are the means, in consequence, the right ones. I have already suggested that self-examination and penitence may be good Christian methods for the healing of Christendom; at least they have (or I hope they have) the merit of not being the subject of dispute. But they have the disadvantage of being somewhat low. . . .

"I cannot refrain from suggesting that in my opinion it would be better to abandon once and for all discussions about reunion and to spend the time thus made available in prayer. . . . If we believe, as we must, that disunion is the result of sin,

we must also believe that reunion will be the result of repentance and not of negotiation. . ." (pp. 102f).

The book challenges the theory, brought out in *The Historic Episcopate* (1954), that episcopacy is not strictly of the essence (*esse*) of the Church, but only of its fulness (*plene esse*). As such, it takes its place with the works on this subject reviewed in *THE LIVING CHURCH* of September 11th.

Books Received

THE FAITH THAT BUILT AMERICA. By Lee Vrooman. Illustrated by Jaquelin Taliaferro Smith. Arrowhead Books. Pp. 228. \$3.50.

JOURNEY THROUGH DREAD. A Study of Kierkegaard, Heidegger, Sartre. By Arland Ussher. Devin-Adair. Pp. 160. \$3.75.

Mixture of Motives

A review by HOWARD T. FOULKES

A HISTORY OF THE CRUSADES. Editor in Chief, Kenneth M. Sutton. Volume I, The First Hundred Years, Edited by Marshall W. Baldwin, with Maps by Harry W. Hazard. University of Pennsylvania Press. Pp. xxvi, 694. \$12.

THE history of the Crusades with its mixture of motives, religious and secular, is of constant interest to those concerned with the working of the human mind and spirit as well as those directly interested in medieval history.

The study of the Crusades in this country has been largely inspired by the seminars of the late Dana C. Munro at the Universities of Wisconsin, Pennsylvania, and Princeton. Those who attended any of them will never forget the enthusiasm which he inspired. It was his intention to write an extended history of the Crusades but his busy life of teaching and his desire for perfection prevented it. Under his inspiration a group of scholars, most of whom had studied under him, determined to produce the most extended treatment in English of the period covered by the Crusades. After eight years of preparation the first volume, *A History of the Crusades*, has now appeared.

As indicated above this is a coöperative work. Each chapter is written by a specialist in his field. Sir Harrison A. R. Gibb of the University of Oxford, Bernard Lewis of the Univer-

MRS. ROBERTS VISITS THE WEST INDIES. By Mrs. B. C. Roberts, OBE. Society for Propagation of Gospel, 15 Tufton St., Westminster, S. W. 1, England. Pp. 64. Paper, 2/6 (about 65 cents).*

A description of Church of England work in the West Indies — Nassau, Jamaica, British Honduras, Trinidad, Windward Islands, etc. — work which is close geographically to our own in Haiti, Puerto Rico, Cuba, and Panama Canal Zone.

Contains several interesting halftones.

ORGANS IN PARISH CHURCHES. Church Information Board, Church House, Dean's Yard, Westminster, S.W. 1, England. Pp. 7. Paper, 11d postpaid (about 25 cents).*

Prepared by an expert committee of organists, organ builders, and connoisseurs, the pamphlet offers guidance on all aspects of organ repair and maintenance.

*American book dealers rates for British currency vary. The approximation here given is based upon 25 cents to the shilling.

sity of London, and Steven Runciman (whose three volume history of the Crusades recently appeared) are the English contributors. The remainder are well-known American historians. The first 219 pages give a background leading up to the councils of Pianza and Clermont where Pope Urban made his addresses which aroused the enthusiasm which made the movement possible.

The volume closes with the capture of Jerusalem by Saladin in 1187 and the fall of the remaining Latin territories except the city of Tyre. The remaining four volumes will cover the later Crusades, the civilization and institutions of the Crusader states, and the influence and consequences of the Crusading movement.

This work is primarily for serious students of the period but will well reward reading by anyone who has the patience to follow the complicated Moslem conflicts as well as their relation to the Byzantine Empire. This reviewer found the chapter on the Assassins particularly interesting.

An excellent series of maps makes it easier for the reader to follow the course of events as many of the place names are unfamiliar to the average person. An extended gazetteer also makes for a clearer understanding of the text. The entire work is published under the auspice of the Medieval Academy of America.

FINANCE

Less than Expected

National Council had received, by September 30th, \$3,318,816.04 on its 1955 quota. This amount is somewhat less than the amount expected for the nine-month period. Expectations for the period were \$3,330,585.36, or eight-twelfths of the 1955 expectations. (Allowing one month for collection and transmittal, receipts by National Council as of September 30th should amount to at least eight-twelfths of the total 1955 expectation.)

The Church's 1955 expectations are the amounts of money which each diocese expects to pay to the national Church this year. Total expectations for the year are \$4,995,928. This sum is still considerably short of the quota, which is the amount which would have to be paid to meet the budget set by General Convention. The 1955 quota is \$5,182,080.

In Provinces I, III, IV, and VI, the September figure is more than expected. In the case of the Third and Fourth Provinces, the total 1955 expectation is also greater than the quota. The other provinces were behind expectations as of September 30th.

WORK

No Part-time Job

By the Rev. JOHN R. RAMSEY

The diocese of Albany sponsored a Church and Work Congress October 19th to 21st based on the theme "Man At Work In God's World." The conference was designed as part of the celebration of the 10th anniversary of the consecration of Bishop Barry (Albany's diocesan). It brought together more than 250 men and women from throughout the nation, prominent in eight walks of life, to discuss the relevance of the Christian faith to man's daily work, and to consider where and how one's religion and one's work can be integrated.

The Congress opened with a dinner at the Hotel Sheraton-Ten Eyck at which Mayor Erastus Corning of Albany, a member of All Saints' Cathedral, presided. Bishop Barry in a brief greeting pointed to his Suffragan, Bishop Richards, as chiefly responsible for the detailed organization of the Congress; thanked the participants for taking time from their many important posts to come to Albany; and expressed his hopes for



ALBANY CHURCH AND WORK CONGRESS*: *If the Church is concerned chiefly with itself it will remain on the side-street of life.*

what the conference might achieve for both the Church and society.

Governor Averell Harriman, a Churchman, declared, in an address of welcome, that unless the free world set as its goal the conquering of hunger and misery and moved steadily toward it, its great productive power and capacity may be crushing. Unless technical knowledge is harnessed consciously and increasingly to religious aims and social purposes, he added, "then we shall be lost indeed. In our age of technological abundance it is most important to enable persons to derive deeper satisfaction from the very act of producing." The Governor advanced this position not merely for economic or anti-Communist purposes, but primarily for souls because of the primacy of the spiritual.

Busses led by police escort carried the members to the Cathedral of All Saints, which was filled to capacity for the opening address by the eminent British historian, Dr. Arnold J. Toynbee. This proved to be a brilliant and original historical contribution to the subject of the relationship of religion to work. Dr. Toynbee's basic assumption was that man at work can be happy and spiritually healthy only when he is working in

God's world for God's glory in doing what is God's will.

At another session, Bishop Emrich of Michigan was introduced by the Hon. David W. Kendall, Assistant Secretary of the U. S. Treasury and an active layman of the diocese of Michigan. The Bishop carried forward the high scholarly level of Dr. Toynbee's paper in a stirring address showing the concern of theology with man's daily work, in contrast to the latter's historical approach. He thus provided the framework for the 25 delegates in various fields to work out "middle axioms"—that is, maxims, ethics and morals which stand between the fundamental principles of the historical tradition and the tangle of particular problems which one meets inevitably on the various vocational levels, such as medicine, law, education, government service, organized labor, business and industrial management, social work, and communications. These formed the eight panel discussion groups.

Bishop Emrich stressed three basic principles. First, if the Church is concerned chiefly with itself or with just ordinary "church work," it will remain on the side-street of life. It can permeate and shape society for good only when all its members witness to God in their daily work. Second, since the average person thinks of religion solely in terms of individual concern or family life and does not see its relevance to his daily life, he often turns to groups other than the Church in search of fellowship and the sense of wholeness in life. Third, atheism

THE LIVING CHURCH will publish in its November 20th issue an adapted version of Dr. Toynbee's historic appraisal of the Congress theme, "Man at Work in God's World."

*From left: Henry Cabot Lodge, Livingston Waddell Houston, Arnold Toynbee, Bishop Emrich

ic Communism, which claims the allegiance of the whole of man including his daily work, may be God's way of recalling the Church to its appointed task of bringing all aspects of man's life in society under the lordship of Christ. "Work is a religious activity," said Bishop Emrich, and "the service of God is not a part-time job."

He then asserted that among the Greeks, men were divided, the upper classes contemplating while the lower classes did manual work. For the Hebrews, however, every person was called both to work and to contemplate the glory of God. In Scripture man is thus a co-worker with God, always a person and never merely a "hand" or "tool." "This rules out any anti-hill collectivism which deprives him of his full personality before God, and any individualism which in pride separates him from his fellows. Christianity's concern with matter and with the potential glory of every-day life is further revealed in the Incarnation, for the Word became flesh and the Son of God was a servant. The dignity of work, which has done so much to create our Western civilization, is thus a direct product of Biblical thought."

Moreover, man's work represents his cooperation with God in the day-to-day process of creating a better world. "Some people in America speak easily of progress; it seems to me wise often to remind ourselves of how much cooking, washing, manufacturing, transporting, repairing, and conferring it takes to get this old world up in the morning and put it to bed again at night, to keep it as good as it is. If we relax our efforts in the garden, it is clear that spiritual as well as physical weeds will take over. The primitive constantly threatens high civiliza-

tion. Nazi Germany was a revelation of the fact that the primitive and barbaric can take over a great nation in a brief period of time." But work also contributes to the formation of character, an especially crucial matter in this age of increasing leisure, television, and automation. Work also has dignity as the great God-given means by which we serve our neighbors. In the light of these three points, man's work can be the finest offering he presents to God. This principle, of course, is focussed supremely in the Holy Communion.

Bishop Emrich outlined five ways in which Christians can "carry on Christ's redeeming work" in their jobs: (1) Bearing personal witness to Christian truth in actions, sensitivity to moral problems, and when occasion arises, "a word spoken for God." (2) Avoiding the illusions that there are any Utopian panaceas to redeem work and that man is sufficient in himself to solve all problems. Such a realistic attitude (not possible to either the Communist or any secularist) guards, he said, against self-righteousness and despair. (3) Looking at this world against the background of the eternal order. That, he said, makes a man "restless" to achieve his ideals. (4) Looking upon work as a "divine calling" will prevent a man from growing dull in his job and will encourage him to "grow" in it. (5) Realizing that as a follower of Christ, man is called upon to sacrifice. "The Christian ages bear witness that the joy and peace which men seek are the by-product of prayer and sacrifice."

Later that morning the delegates got their chance to speak as well as listen when they broke up into their respective eight groups for panel discussions, designed to correlate their work-a-day

fields with religious practice. Each panel included an analyst, who digested the two keynote addresses in a special paper serving as a springboard for group discussion; also a moderator, a reporter, and a theological adviser. Among the latter were Bishop Washburn of Newark on the Law panel, and Bishop Peabody of Central New York assisting Business and Industrial Management. The discussions continued through much of the afternoon and closed the next noon. Bishop Oldham, retired, of Albany, was among several official observers invited to the sessions.

Resorting once again to escorted bus travel, the conferees enjoyed a reception later that afternoon at the Troy Country Club. After this they went to the Freshman Dining Hall of the Rensselaer Polytechnic Institute, which served a dinner in honor of the Church and Work Congress. A feature of this was a delightful short talk by Walter (Red) Barber, noted sportscaster, who is also a layreader of the Church. He cited a telling remark by each of five popular figures in big-league baseball to show how in the lives of these men, religion is vitally related to their day-to-day work in the world of sport.

To the public eye the high spot of the entire event was a special academic convocation of Rensselaer Polytechnic Institute that evening in the college Field House before a crowd of several thousand, at which the chief speakers were Dr. Toynbee and Ambassador Henry Cabot Lodge, Jr., U. S. Delegate to the United Nations. President Livingston W. Houston of the Institute also conferred honorary degrees on these two distinguished men as well as on Bishop Emrich and Benjamin F. Fairless, president of the U. S. Iron and Steel Insti-



Two priests who have recently been elected to the episcopate [L. C., October 30th] are the Rev. Earl A. Honaman (left) and the Very Rev. James W. F. Carman (right). Both have accepted their elections, subject to consents of the Church's diocesan bishops and standing committees required by canon law. Mr. Honaman is rector of St. John's Church, York, Pa., and has been elected Suffragan Bishop of Harrisburg. Dean Carman, of Trinity Cathedral, Phoenix, Ariz., has been elected Bishop Coadjutor of Oregon.



tute and former chairman of the board of the U. S. Steel Corporation, who served as analyst on the panel on business and industrial management. This convocation was unusual in that a college of science arranged a special event to call attention to "the need for greater religious motivation in all the affairs of men."

For their final session the delegates assembled at noon of the third day for reports from the eight panel groups, highlights of which are:

Communications. Since these are basic to human relations, it is essential to strive for their creative use and for excellence of quality, which alone can control and guide a highly competitive tradition along constructive rather than destructive lines. The Church should make more use of the potential strength of modern mass communications.

Education. In seeking to interpret the past heritage to the present age, educators should seek to tap the creative capacities of students. The teacher has three major concerns: (1) toward students, to be regarded as "Children of God"; (2) toward his colleagues, to be regarded as "brothers"; (3) toward his field of work, through pursuit of the "absolutes" as against the "relativism" of the secular world.

Law. Since law permeates so many facets of human life, it is essential to strive steadily to remove inequalities and injustice, and to be concerned for the whole situation and needs of each client. A lawyer's defense of probable criminals or anti-social characters is fully justifiable on Christian grounds.

Medicine. Physicians should welcome better team-work with pastors, psychiatrists, and all who are responsible for care of the sick. Modern emphasis is not merely on cure or even on prevention, but on maintenance of general health (described as "maximum self-realization of every person"). Frequent conferences between doctors and clergy in communities are urged.

Social Work. All institutions are subject to scrutiny before God's standard for His children. Even helping individuals is not enough unless we also remove the social evils which warp and destroy human life. Lack of general understanding hampers social workers, who as specialists in human relations are called to strive for an ever better working rapport with volunteers, including clergy.

Government Service. This field has suffered hitherto by lack of moral guidance, and would seek more coöperation and help from church leaders, many of whom have talents to offer in both the formulation and execution of governmental policy. Government service much needs the injection of a spirit of vocational dedication.

Organized Labor. The unskilled worker needs the Church's help in discovering meaning and purpose in his job, and automation will increase this group. Conferences of Churchmen with labor and management would perhaps pave the way for the Church to serve as mediator in controversies. Although the Church has a bad past to live down, conditions are improving; workers should be encouraged to write and do more for the Christian cause. Unions developed, in part, because the Church had given no lead. The laboring man wants and needs security, a sense of purpose and recognition as a person.

Business and Industrial Management. A strong U. S. business and industry stressing moral and spiritual values to redeem it from futility is counter-balanced by pressures from "external tormentors such as labor monopolies and confiscatory taxation." If man is to avoid frustration and integrate his work with his worship, Church leaders must deal with men in terms of their basic needs; must assure their dignity, without which their work will be devoid of satisfaction; must guide them toward the creative use of increasing leisure; and through consecration of their work, must enable them to discover what they are and what they are becoming. "Work is love made visible."

In an eloquent concluding address, the Rev. M. Moran Weston, Ph.D., Executive Secretary of the Division of Christian Citizenship of the National Council, called upon the delegates to dare to "live out the dream of God's kind of people and God's kind of world" that they had envisioned in the preceding sessions, and warned that it would take courage, patience, and humility. He went on to speak of the change in self, the sharing of associations with one another, and the revelation of God's constant help in both, which participation in the Congress had brought to each person there. This in turn would enable each to take home to his work, the "love which seeks justice, substitutes coöperation for force, and injects good-will, not fear."

Papers to be Published

Details of the Congress were handled by a planning committee of which Bishop Richards was general chairman, assisted by diocesan clergy and laity, and a conference staff headed by the Rev. Charles W. Newman, rector of St. John's Church, Delhi, N. Y. Congress addresses and papers will be published with a foreword by the Bishop of London, Dr. J. W. C. Wand, to serve as a basis for further discussions throughout the Church. Although a large majority of delegates were Episcopalians, members of other Christian bodies expressed deep appreciation for the rare privilege of inclusion in this anniversary Congress.

RADIO

Theology of Jazz

The Rev. Alvin B. Kershaw, who appeared on the TV and radio show \$64,000 question [L. C., October 30th] will be featured in a one-hour jazz program planned for New Year's Eve on the CBS radio network. Jazz was the subject chosen by Mr. Kershaw on the quiz program, where he won \$32,000 on October 25th. He was to return November 1 to decide whether to try for the \$64,000 question.

The Broadcasting and Film Commission of the National Council of Churches is planning the New Year's Eve program which has been tentatively scheduled for the hour from 11 p.m. to midnight on CBS.

The program, details of which have not been worked out, will consist of the playing of jazz selections interspersed with comments by Mr. Kershaw on the "theology of jazz." [RN]

CONVENTION

Variety of Materials

Post-Convention materials for distribution are now available in a variety of media from the National Council. They include: a newsreel, a record, color slides, photographs, and a selection of publications:

(1) General Convention Newsreel, 16 mm black and white 15-minute news round-up of the entire Convention, showing daily and joint sessions, the missionary scene, informal gatherings, and visit to Pearl Harbor. (Sale price: \$5. Rental: \$6. Release date: November 1st.)

(2) General Convention in Action - Honolulu 1955, an L. P. 33 $\frac{1}{3}$ r.p. on-the-spot record of Convention activities, divided into three separate programs. Side 1 — (30 minutes) — features a review of the Church's Program by Canon Wedel, a discussion of Convention issues by Bishop Washburn, and the Pastoral Letter read by Bishop Duff. On the reverse side, two 15-minute programs: highlights of the Woman's Auxiliary Triennial Meeting, with Mr. Theodore O. Wedel; the President's opening address and Bishop Kennedy's address of welcome. (\$3.50. Release date: November 1st.)

(3) Color Slides, an official set of 2"x2" Kodachrome slides, complete with a narrative script covering all major Convention events, available through the Audio-Visual Division of the National Council. (\$10. Available immediately.)

(4) Convention Photographs may be ordered by number from the National Council. (See *Churchways*, November 1955. Covering all phases of the Convention.)

UNITED NATIONS

Great Moral Force

Two laymen who are recognized the world over as diligent workers for a permanent peace preached on United Nations Day in New York City churches. They were Harold E. Stassen, President Eisenhower's special assistant on disarmament, and Sir Leslie Knox Muro, Ambassador of New Zealand and leader of his country's delegation to the United Nations. Mr. Stassen spoke at the Cathedral of St. John the Divine, and Ambassador Muro, at St. James' Church.

At an Evensong at the cathedral, colorful with the massing of United Nations flags in the Great Choir of the Cathedral, Mr. Stassen gave his congregation of 5000 people the first intimation of how the President's Geneva-proposed plan to "exchange aerial blueprints" with Russia might work.

At St. James', Sir Leslie observed "that the United Nations is a great moral force, but without power to act. By its very public airing of disputes, it deters the use of force." This, of course, is in complete accordance with the teachings of the Great Peacemaker, he said.

PSYCHIATRY

Solutions from Clergy

Psychiatric training for clergymen was urged by the Very Rev. Raimundo de Ovies, former dean of the Cathedral of St. Philip, Atlanta, Ga., recently. Dean de Ovies is now director of religious therapy at the Georgia State Rehabilitation Center for Alcoholics and chaplain of the Peachtree Psychiatric Hospital, both in Atlanta. He spoke at the dedication of new headquarters for the American Foundation of Religion and Psychiatry in New York City, organized in 1951 by Dr. Norman Vincent Peale at Marble Collegiate Church.

Asserting that 75% of emotionally disturbed persons sought solutions to personal problems from clergymen before, or instead of, approaching psychiatrists, Dean de Ovies said that at present few clergymen can cope with such problems.

WORLD RELIEF

Worst Flood

Aid for victims of the worst flood disaster in Pakistan's history was sent by Church World Service recently. Emergency shipments included 5000 blankets, medicines to combat the spread of malaria and pneumonia, 150,000 lbs. of food, vitamins, clothing and \$17,000 for use in the field. It is believed that the death toll in the floods will exceed 5000 people, with 500,000 homes washed away.



Gordon Bell

ST. PAUL'S, NORWALK, CONN.
600 people came to the liturgical festival.

5"x8" glossy photographs are available. (50c each.)

(5) *Forth Magazine* (November issue) will include excerpts from speeches, photographs, and reports on the Convention.

(6) Woman's Auxiliary Publications issued on the Triennial Meeting are: *Forward from Honolulu* (15c copy), *His Witnessing Community* (25c copy), *From Boston to Honolulu* (15c copy), *Honolulu Highlights*, and *United Thank Offering*, the latter two pamphlets free upon request.

(7) General Publications available for post-Convention distribution are: *The General Church Program* (50c copy), and the *Pastoral Letter* (10c copy.)

LITURGY

Third Century Eucharist

The development of the Eucharist from early times to the Reformation was illustrated concretely for those who at-

tended a liturgical festival at St. Paul's Church, Norwalk, Conn., recently. They took part in a Eucharist as it might have been celebrated in a Christian household in the second or third century A.D. Prayer Book forms were used for the service, which was introduced by a talk by the Rev. Herbert Bicknell, O.H.C., outlining the gradual development of the Eucharist in relation to the worship of the Jewish Temple and synagogue.

The liturgical festival, which was attended by people from six other parishes within a radius of 20 miles as well as St. Paul's parishioners, lasted for two days. Total attendance was about 600, topping the membership of the parish. After the demonstration of the early Church's ritual on Saturday night, the Sunday service continued with the study of the effects of the Reformation on the Eucharist and the various contemporary Anglican rites. Later that day Fr. Bicknell spoke on possible ways in which the growth of the liturgy might continue.

The Rev. Anthony Treasure is rector of St. Paul's.



Priest without

A SURVEY AND SOME SUGGESTIONS

By a Non-Parochial Priest

Over 500 clergy are engaged in special kinds of ministry — military chaplains, hospital chaplains, seminary professors, headmasters, administrators, for example. Are they entitled to more recognition than they are getting?

PEOPLE often ask me what is my parish. I have to explain that I am a non-parochial clergyman; that I do Church work but have no stated pastoral responsibilities toward any congregation; that, while I officiate as a clergyman on Sundays as my services are required, the non-parochial Church work that I do is a full-time proposition, precluding the taking on of extras.

It is not surprising that most people assume that a clergyman must serve a congregation. Most of the clergy do serve congregations, but not all. Indeed, when a count is made, it comes as something of a surprise to learn just how large the number is, of clergy who do not have stated pastoral responsibilities toward parishes. Many of these are engaged in work of a definitely ministerial character. Should not this kind of work be accorded more positive status and recognition than is implied in the blanket term "non-parochial," under which the *Episcopal Church Annual* for 1955 lists the names of 2036 presbyters and deacons? This is the total number of non-parochial clergy, diocese by diocese; and it represents 27% of the clergy of the Church.

Of these clergy listed as non-parochial 146 are actually parochial, strange as it may seem. They are non-parochial in relation to the diocese in which they are canonically resident, and under which they are listed; but they are engaged in parish work in some other diocese, to which for any one of several possible reasons they have not yet been transferred. For the purposes of the present survey they should be deducted from the number of non-parochial clergy. But this still leaves us with 1890 such.

Of these 1890, 880 are retired. They are an important group, having served the Church long and faithfully, and having now earned the right to minister at a more leisurely pace; but for our present purposes they are in a different category from the other non-parochial clergy.

This leaves us with 1010 active clergy listed as non-parochial in relation to the Church as a whole. Of these, 431 are evidently in secular work. Their names are given among the non-parochial

clergy of the various dioceses and missionary districts, with their addresses, but nothing is stated as to their occupation. These men are technically in good standing with their bishops, otherwise they would be among the "Clergy as Recorded on Special List by the Secretary of the House of Bishops" (*Annual*, 1955, pp. 344-346).*

These 431 men of unspecified occupation form the largest group among non-retired non-parochial clergy. Some of them are engaged in secular work, presumably with the permission of their bishops. There may be in this group many who have failed to make the required report but have not yet been put on the so-called "Presiding Bishop's List."

No doubt many of these clergy in secular occupations help out in various congregations on Sundays. Some may have private means and be living in actual retirement, though if they were officially retired as clergymen, drawing pension, they would be designated as retired.

It is a safe assumption that many of these men are quite content to stay where they are. For many of them the ministry has not worked out too well, and this is why they are where they are. In passing, however, it might be pointed out that their number is about one half the number needed to take care of the present clergy shortage.†

If, from our total of 1010 non-retired non-parochial clergy, we deduct these 431

*This list, originally kept by the Presiding Bishop and still commonly known as the "Presiding Bishop's List," is one to which a bishop may relegate the name of a clergyman who has "been absent from the diocese or missionary district for a period of more than two years, and has failed to make the annual report [which all clergy are obliged to make to their bishop], so that his whereabouts are unknown. . ." (Canon 63, Sec. 2).

†The director of the Home Department of the Church's National Council, the Rev. William G.

engaged (presumably) in secular work, we are left with 579 non-parochial clergy who are doing Church work of various sorts and varieties.

This number, 579, is a conservative one; it indicates only those who are listed in the *Annual* as non-parochial. Actually, however, there are many clergy; just how many is anybody's guess—listed as parochial whose work nevertheless preponderantly, and in some cases, most entirely, non-parochial.

The reasons for this seeming anomaly are various. Many a clergyman engaged during the week in Church work of non-parochial nature—especially if that work does not entail the use of an altar—is happy to be placed in charge of a small congregation which he can serve on Sundays and by devoting perhaps a few hours during the week to parochial visiting. Even though the time that such a clergyman can give to such a congregation is a few hours on Sunday morning he is listed under the parochial clergy as priest-in-charge of such and such a mission, provided he serves it statedly. It is not uncommon for seminary professors to undertake this kind of side-line activity. Those who do are counted parochial clergy; those who do not are listed as non-parochial.

It may also happen that a man who has become established in work of purely secular nature decides that he would like to receive Holy Orders and be able, without giving up his secular

Wright, D.D., reported not long ago that "I knew of 510 vacancies of parishes, and of 100 others where a second priest was needed to do the work" (L. C., May 15th).

The Joint Commission on Theological Education in its report to General Convention, recorded a shortage of 806 parochial clergy, arriving at that number "not by estimates from bishops but assuming that one man can serve three churches, less than 100 communicants each, and one church 100-500 communicants, while larger parishes need at least two men."

Parish



job, to assist in his parish church or elsewhere on Sundays and on other days when extra help is needed. If he perseveres in his intention, he must, when the time comes for his ordination to the priesthood, have a "title"; that is to say he must have a position of an ecclesiastical nature, as defined by the canons, before he can receive priestly orders. Connection with a parish is the most usual and handy form of ecclesiastical title. Almost any parish or mission welcomes extra help on Sundays; the connection need not pay one cent of salary; indeed, it may be little if anything more than nominal. Yet if the stated relation is mutually accepted, the man is put down as parochial.

Or a man might be doing Church work, using as headquarters a building that once was a parish church of which he was rector. Though the parish is defunct, and the entire character of the work has changed, the place is still carried as a parish church on the books of the diocese and the man counted as a parochial priest.

There is nothing unethical or dishonest about a situation of this sort. It is merely cited to show that the number of clergymen who are actually engaged mostly in non-parochial Church work is probably much larger than the 579 that we have cited. Just how large it is it would be difficult to determine. One thing, however, is clear: there is a tendency to list a man as parochial if there is any possible excuse for so doing. This in itself is an indication that there is a stigma attached to the idea of being "non-parochial."

In the meantime we must content ourselves with emphasizing that the number 579 is a minimum number. At least this many clergy are engaged actively in non-parochial work for the Church.

The total number of clergy belonging to the Protestant Episcopal Church in the United States of America is, as given on page 20 of the 1955 *Episcopal Church Annual*, 7367. This number includes everything—bishops, priests, and deacons, active men and men retired, parochial and non-parochial, as well as men on the "Presiding Bishop's List." If we deduct from it the 183 bishops, the 880 retired presbyters and deacons, the 141 men on the "Presiding Bishop's List," and the 431 secularly engaged clergy, there remain 5732 clergy in the Church actively engaged in some form of Church work; and of this number 579—or just over 10%—are engaged in various forms of non-parochial work.

Again, it must be repeated 579 is a

tion would also seem to be offered to the 101 seminary professors, the 25 professors in colleges and universities, and the six teachers in private schools. It is true that the work of all these clergy is primarily academic; nevertheless it affords varied types of contact with individuals which must allow some outlet for pastoral zeal.

Then there are the clergy engaged in administrative positions in official organizations of the Church, either national or diocesan. These men may not

OCCUPATIONS of Non-Parochial Clergy Engaged in Church Work

Seminary deans, professors, instructors, etc.	101
Chaplains in Armed Forces	85
Members of diocesan staff	62
Members of religious orders	33
Hospital chaplains	31
Chaplains in colleges and universities	28
Professors in colleges and universities	25
National Council staff	25
Headmasters of schools	24
Chaplains in (private) primary and secondary schools	22
Students (presumably)	22
Perpetual Deacons	13
City missions workers	12
Institutional chaplains	9
Teachers in (private) primary and secondary schools	6
Editors of Church papers	3
Missionaries to deaf	2
Institutional heads	1
Unclassified	75
Total.....	579

conservative number; there is no knowing how many men hidden in the parochial lists under work that is but part time or even nominal are actually engaged most of the time in non-parochial activity.

What do these clergy do? All kinds of things. Their occupations are many and varied, as the accompanying tabulation and the following paragraphs show.

To say that a man's work is non-parochial is not to say that it is non-pastoral. Many of the clergy listed as non-parochial are doing work that is very definitely pastoral; only the area in which they do it is not coterminous with the boundaries of any parish or mission. Thus the 31 hospital chaplains listed as non-parochial are presumably engaged full-time in that work, which is certainly pastoral if anything is. Indeed, almost any chaplaincy is pastoral, for it gives scope to pastoral and sacramental ministrations to souls in need.

Thus the 28 chaplains in colleges and universities, the 22 in private schools, the 85 chaplains in the Armed Forces, the 31 hospital chaplains—all of these, along with the chaplains in other institutions, are engaged in work that offers opportunity for pastoral ministration.

A limited scope for pastoral ministra-

have stated pastoral responsibilities, but they do have official connection with the Church's canonical set-up. Such are the 25 non-parochial clergy on the staff of the Church's National Council, the 62 on various diocesan staffs, and possibly the 12 city missions workers, although these last are probably engaged in work that is partly administrative, partly pastoral.

I submit that the non-parochial clergy are the forgotten men of the Church—forgotten by their bishops, ignored by their fellow clergy, and pretty much forgotten by the laity. There are, of course, exceptions to all generalizations, and one finds notable instances here and there of non-parochial clergy achieving recognition comparable to that of the parish clergy. But by and large they are forgotten men.

What is the reason for this? It can hardly be said that the 579 clergy we are considering are regarded as being secularly engaged, for the Church very obviously considers them to be exercising their ministry. It can hardly be that they are inadequately trained, for some of the best minds of the Church are to be found among them. It could hardly be that they are not engaged in a pastoral type

(Continued on page 21)

Handle With Care

WHAT is a Church member? What is a Church member in good standing? In his opening address to General Convention, the Presiding Bishop raised the question whether we need "a different, a more selective, a more challenging approach to the whole problem of Church membership." In the sessions, the Committee on Canons of the House of Deputies brought forward for discussion a report suggesting some definitions in this area. This report was based upon a request made by the Rev. Dr. Don Frank Fenn in the preceding General Convention, and chiefly sought to make explicit what seemed to be implicit in the existing Prayer Book and canons.

The Committee report was ordered to be sent to the dioceses and missionary districts of the Church for discussion and consideration during the next three years. As amended in the course of debate, it made membership in good standing depend on (1) baptism, and (2) adherence for one year to the canon on the due celebration of Sundays, which reads:

"All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation."

In its original form the report also contained a general reference to the Book of Common Prayer which was stricken out—ill-advisedly in our opinion—because some deputies were concerned lest things commanded by the Prayer Book, such as private Confession, Family Prayers, and the Churching of Women, thereby be made obligatory.

Even in its weakened form, however, the recommendation gave concern to some deputies, who raised the question whether a newly baptized baby would have to wait till he had attended church for a year before he could be counted as a member in good standing.

We believe that the whole subject of Church membership and membership in good standing should be given serious consideration in the Church during the next three years, using as a point of departure both the committee report and Bishop Sherrill's comments. It may be that some dioceses have definitions of these terms, together with the term "communicant" or "communicant in good standing" which have been tested in actual use. If so, we shall be happy to pass them on to our readers.

As far as general principles are concerned, we might note that a canonical definition — i.e., a defini-

tion in Church law — is something to be handled with care. It has to do with such matters as who is eligible to vote in the parish meeting; who has the right to request the Bishop for a decision in a marital case; who may serve as a vestryman or a warden. It is not merely a matter of establishing a category in Church statistics, but a matter of determining the Church rights and privileges of each individual Church member.

We doubt that the departure of a Church member from good standing should ever be a merely automatic procedure — he has done such-and-such, or I have not done such-and-such, therefore he is no longer a member in good standing. Rather, the loss of good standing should be a positive decision made by competent authority, with notice to the individual concerned and with an opportunity for him to be heard and to confront his accusers, if any.

If this principle is accepted, we think that the Presiding Bishop's suggestion that a more demanding standard for Church membership be considered is worthy of very serious consideration. The subject has deep roots in theology, and in the standards of doctrine, discipline, and worship set forth by the Book of Common Prayer. There is no way of unbaptizing an individual and expelling him from the Church; but there could be a way of removing an individual from Church privileges and of no longer counting him among the Church's "effectives" if, in the wisdom of General Convention, such a step were necessary.

In the case of communicants, the Prayer Book provides a procedure (in the rubrics on pages 8 and 85) for dealing with two classes of offenders: those who are open and notorious evil livers, scandalizers of the Church; and those who are in malice and hatred with each other. The question is, should similar procedures be adopted against those who fail to attend Church with reasonable regularity, those who do not support the Church (financially if they have the means; by other forms of service if they have the opportunity), those who flagrantly oppose the Church's teachings, and perhaps those who are guilty of other offenses? As long as there is an orderly means of charging, considering the charges and administering justice with mercy, a canonical definition based upon the standards now set forth in the Prayer Book and the canons might be a good thing. We find ourselves considerably less enthusiastic, however, about a canon sketching a rule of life for the ordinary Churchman and merely declaring that he will not be in good standing if he does not follow it. Vague

laws are bad laws, and laws that leave the method of their enforcement as an open question are even worse laws.

A rule of life and a definition of good standing are not necessarily the same thing. What every Churchman ought to do and what he must do to be counted as a Churchman might well be defined in substantially different terms. It is undoubtedly important to consider both subjects at once, for it would be unfortunate to set out a minimum standard without making clear at the same time that a minimum standard is by no means a sufficient standard.

These are just a few broad points that need to be kept in mind in approaching definitions of membership in good standing and communicant membership. We hope that the subject will be thoroughly discussed from all points of view during the next three years — and we hope that the final definition will manage to include babies as members in good standing.

A Broader Concept of the Ministry

SOME 10% of the clergy actively engaged in Church service are, as the survey published in this issue shows, "non-parochial." That is, they are not heads or employees of a religious corporation called a "parish"; nor are they serving a group of Churchpeople (a "mission") on their way to the formation of such a corporation.

Except for this fact, these priests are engaged in the Church's ministry just as much as the parochial clergy. Many of them are engaged in a pastoral min-

istry concerned with the salvation of souls; others of them are engaged in a ministry closely similar to that of our Lord's work of healing minds and bodies and showing that the Kingdom of God is meant for the whole man; still others are educators and thinkers, extending the frontiers of knowledge.

Yet the non-parochial priest is constantly being reminded that the Church regards his work as something not quite normal. The article mentions many examples of this fact. Some men who would really be best fitted for non-parochial service stay out of it because of the faint aura of disapproval connected with it. Others who have served brilliantly in some non-parochial field are enticed out of it, not for greater financial reward, but just in order to become "normal."

One thing that would certainly help would be to establish in the Church's statistical summaries some other category for these active Church servants than one which covers the retired and the men in secular work. Perhaps "special workers" is not the best possible choice. The answer might be, rather to restrict the category "non-parochial" to those who are actually engaged in some form of non-parochial service and to make separate categories of "resigned" and "retired" for those who are not engaged in Church work.

But even more important is a broader concept of the ministry in the minds of bishops, priests, and laymen; a recognition that the ministry of Christ requires a variety of forms of service, and that no one form is necessarily more honorable than another.

GROWING IN GRACE

A Meditation

By Eva Skerry-Olsen

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh it away: and every branch that beareth fruit, he purgeth it, that it bring forth more fruit. . . .

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me, ye can do nothing. . . .

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

— ST. JOHN 15:1-8.

BRINGING forth fruit is the calling of every Christian.

Socrates, that great teacher before the time of Christ, once was asked by a student how one could be sure of success in his chosen calling. Socrates said, "I will show you," and waded out into

the river with the young seeker after success. When they got out into deep water he quickly pushed the young man's head under, and held it until the young man struggled fiercely. Then the teacher let go and the half-strangled young man got back his breath. He looked with astonishment at his teacher.

"You asked me," said Socrates, "how you can be sure of success in your chosen calling. My answer is, when you struggle for knowledge as fiercely as you struggled for breath a few moments ago, you will attain success."

It is necessary, for success in anything, not only to love a thing and wish and hope for it, but to love it enough to struggle for it. It is not enough to love—one must know and do.

It is not enough to want to be a Christian, the kind of a Christian we would love to be, but it is necessary that we love deeply enough to be willing to struggle for knowledge to know how to bring forth the blossoms and fruits of virtue.

To be a true branch of that vine of which Jesus spoke, and to bring forth fruit, we must follow the laws of

growth, and grow in grace daily. To grow in grace means to have a proper goal or purpose, and to study and know what Jesus would have us do to attain it, and to let the full nourishment of love flow through us from the true vine at all times.

We do not grow in leaps and bounds. We grow leaf by leaf in proper sequence. Life is a struggle and a growth.

"One step won't take us very far,
We've got to keep on walking;
One word won't tell folks who we are,
We've got to keep on talking.

"One inch won't make us very tall,
We've got to keep on growing;
One little deed won't do it all,
We've got to keep on doing."

AUTHOR UNKNOWN

We may never see the blossoms of our lives here on earth, no matter how much we long for the blooms that would crown our struggles. But God does; and when the great harvest is in, we will see the fruits we have borne also — if we are faithful.

Dear Lord, grant us eyes to see, ears to hear, and strength to grow. Amen.

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NEW YORK

Works of Mercy

St. John's Cathedral, New York City dedicated its newest stained glass window on October 16th with Bishop Donegan of New York presiding at unveiling and delivering the blessing.

Called the "Works of Mercy" window, it was given in large part by nursing of St. Luke's hospital, a near neighbor of the Cathedral and closely affiliated with its ministry, alumnae of the School of Nurses, and their friends.

Represented in the iconography of the window, the work of a New York City firm, Heinigke and Smith, are these organizations of the diocese: St. Luke's hospital, Elko Lake camps, Episcopal Service to the Aged, St. Barnabas House, the House of the Holy Comforter, St. Woman's Auxiliary, Youth Consultation Service, St. Mary's in the Field, St. Francisman's Church Institute, Episcopal Church Mission Chaplains, St. George Society, Westfield State Farm, and St. Ann's Church for the Deaf. Representatives of all these organizations were present at the service, for which the Rev. Otis Rice, Chaplain of St. Luke's, read the lessons.

Bishop Donegan emphasized that only private agencies could ever hope to carry out the religious principles administered to human needs, as free from political persuasions and influence, and urged their continued support.

UTAH

Budget Up 28%

The district of Utah took definite forward steps in its missionary program at the annual convocation held in St. Paul's Church, Salt Lake City, Utah, October 2d and 3d, when it not only agreed to pay somewhat more than its national quota but also upped its budget for the district by 28%.

Colorful Hawaii was transplanted to Salt Lake City in the reports given at slides shown on the General Convocation at the Bishop's Dinner on Monday evening and at the annual Woman's Auxiliary meeting on Tuesday.

ELECTIONS. Provincial Synod delegates: clerical J. E. MacGinnis, S. G. Fitch, R. E. Lundbuck, lay, F. B. Harris, D. W. Moore, F. E. Cardeson.

SALINA

Boys' Homes 10 Years Old

The 10th anniversary of the St. Francis Boys' Homes of Kansas was commemorated on October 6th, within the octave of St. Francis Day, with an anniversary dinner at the Country Club.

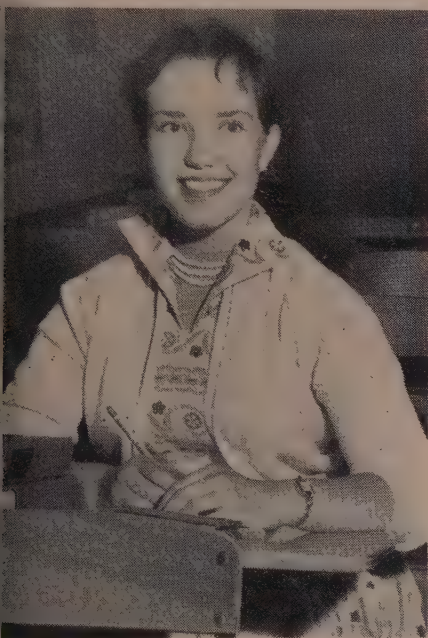
Ellsworth, Kan. The dinner was sponsored by the Rev. Peter Francis, dean of the mother unit of the Homes, Ellsworth.

Starting in the fall of 1945 in a former people's home, rented for \$25.00 a month, the St. Francis Homes now have units both at Ellsworth and Bavaria, Kan., and offices in Salina. The units are on 230 acres of land.

The consecration of the new St. One-nus Chapel at the Bavaria, Kan. unit will be on Sunday, November 13th.

EAU CLAIRE Bishop's Family

Judith Allen, 16, one of 300 high school students who came to the United States on American Field Service international scholarships, is now living in the



JUDITH ALLEN

Her home is in County Durham.

family of Bishop Horstick of Eau Claire. Enrolled as a senior in the high school at Eau Claire, Wis., she has signed up for social studies, home economics, U.S. history and typing, quite different from an English curriculum. Her home is in County Durham, England. Before returning home next summer she will take a three week bus tour of the United States with other overseas students.

KANSAS

Services in an Armory

On October 9th, in Wichita, Kans., the members of St. Alban's, Wichita, and the deacon-in-charge, the Rev. James Robert Peters, broke ground for a parish house, the first of three buildings in their over-all plan. St. Alban's came into being in April of this year.

November 6, 1955

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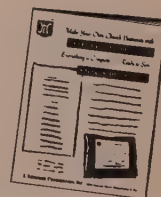


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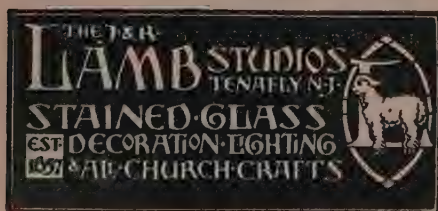
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George Dudley Barr, Priest

The Rev. George Dudley Barr of Buffalo, N. Y., died October 9th in Buffalo. He was 68.

Ordained in 1917, Mr. Barr served churches in Chicago and Chicago Heights, Ill., and Steamboat Springs and Paonia, Col., from 1917 to 1920. He served a total of 13 parishes and missions in New York state between 1920 and his retirement in 1941, including St. Paul's, Aurora; St. Paul's, Constableville; Christ Church, Clayton, and Christ Church, Manlius, N. Y., where he was also chaplain of Manlius Military School. Mr. Barr then returned to his native city of Buffalo, where he served as a supply priest and worked in an airplane plant for a time during World War II. In 1944 he acted as priest-in-charge of the Church of the Good Shepherd, Buffalo.

Mr. Barr is survived by his wife, Mildred T. Barr, whom he married in 1918, a son, William T. Barr of Milford, Conn., and three grandchildren.

Edward Prescott Hooper, Priest

The Rev. Edward Prescott Hooper, rector of the Church of the Holy Innocents, Hoboken, N. J., died October 18th in Jersey City.

Fr. Hooper, who was 76 years of age, had planned to retire at the end of this year after serving as rector of Holy Innocents for 29 years.

Born in New York City, he was an alumnus of the General Theological Seminary, and was ordained priest in 1905.

He served as curate at Holy Innocents until 1908, when he left to become rector of Christ Church, Pompton Lakes, N. J. After seven years at Pompton Lakes, he became rector of the Church of the Ascension, Jersey City, N. J. Eleven years later he returned to Holy Innocents, Hoboken, as rector.

He was chaplain of Christ Hospital, Jersey City and for several years before World War II was president of that institution.

Fr. Hooper leaves, besides his wife, Agnes McRae Hooper, a son, Edward Prescott, Jr., of Nutley, N. J., a daughter, Muriel Whitmore of Westfield, N. J., a brother, William, of Paterson, N. J., and three grandchildren.

Frederick G. Jennings, Priest

The Rev. Frederick George Jennings, honorary associate rector of St. James'-by-the-Sea, La Jolla, Calif., died at La Jolla, July 13th at the age of 65.

Born in England, he was educated there and also at the Church Divinity School of the Pacific. He was ordained

priest in 1917. He served as vicar Coquille and Coos Bay missions in Oregon until 1918, when he became rector St. Mary's Church, Eugene, Ore. Leaving there in 1930, he became vicar missions at Toledo, Newport and Tillamook, Ore. He later was rector of Emmanuel Church, Marshfield, Ore., 1931 to 1939, and vicar of St. Andrew's, Portland, until 1941. As a chaplain in World War II, he attained the rank of Lieutenant Colonel, serving in Alaska and California. He was disabled and retired in 1946.

Chaplain Jennings' first wife, Clara Sherwood Jennings, died, and he married Violet Swanton in 1939. Besides Mrs. Jennings he is survived by a son and two grandchildren, and a sister.

Helen M. Comley

Helen M. Comley, 58, wife of James M. Comley, vice president and manager of the Church Fire Insurance Co., died October 17th in New Rochelle, N. Y. Born in Bermuda, Mrs. Comley had lived in the United States for 32 years.

An active member of St. Thomas Church, Mamaroneck, N. Y., she also participated in the Youth Consultative Service in White Plains, N. Y.

She is survived by her husband, two brothers, Frederick Barritt of Bermuda and Leon Barritt of Florida, and a sister, Mrs. Lillian Creelman of England.

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CHANGES

Appointments Accepted

The Rev. Dr. George W. Barrett, formerly professor of pastoral theology at General Theological Seminary, is now rector of Christ Church, 17agamore Rd., Bronxville 8, N. Y.

The Rev. Alfred Whitney Church, formerly rector of St. Matthew's Church, Seat Pleasant, Md., is now vicar of Florida Keys Mission, Marathon, Fla.

The Rev. George W. DeGraff, formerly assistant of Trinity Church, Fort Wayne, Ind., is now rector of Grace Church, Galesburg, Ill., and vicar of Trinity Church, Monmouth, and St. Mary's, Knoxville. Address: 698 Greenleaf St., Galesburg.

The Rev. Roger G. Dissell, formerly assistant of St. Margaret's Church, the Bronx, New York City, and a student at Union Theological Seminary, is now in charge of Bishop Seabury Memorial Church, Groton, Conn. Address: 808 Eastern Point Rd.

The Rev. L. Franklin Evenson, formerly vicar of St. Matthew's Church, Portland, Ore., is now rector of St. John's Church, Milwaukie, Ore. Address: 155 Twenty-Eighth St.

The Rev. H. L. Fairchild, formerly rector of Trinity Church, Lebanon, Mo., is now a curate of St. Andrew's Church, Meyer at Wornall, Kansas City, Mo.

The Rev. Charles R. Fisher, formerly rector of St. John's Church, Presque Isle, Maine, will on about November 25th become rector of Christ Church, Hackensack, N. J. Address: 253 State St.

The Rev. M. Lester Harn, Jr., a recent graduate of Nashotah House, is now curate of St. Philip's Church, Coral Gables, Fla.

The Rev. Joseph H. Laird, formerly curate of the Church of the Redeemer, Bryn Mawr, Pa., with address at Ithaca, is now vicar of St. Mark's Church, Honeybrook, Pa., and St. Mary's, Warwick. Address: R. D. 1, Honey Brook.

The Rev. J. Charles Pedersen, formerly vicar of St. Paul's Church, Ogallala, Neb., and St. Michael's, Imperial, is now associate rector of St. Mark's Church, Denver. Address: 1160 Lincoln, Denver 3.

The Rev. Joseph N. Pedrick, formerly rector of St. Thomas' Church, Croom, Md., and the Chapel of the Incarnation, Brandywine, is now rector of St. John's Church, Westfield, Pa.

The Rev. Vernon Robertson, formerly curate of St. John's Church, Roxbury, Mass., is now vicar of St. James' Church, New Castle, Ind. Address: 107 N. Twelfth St.

The Rev. W. R. Rowe, of South Miami, Fla., is currently serving as locum tenens at Canterbury House, University of Miami, Coral Gables, Fla.

The Rev. Willis H. Steinberg, formerly in charge of Calvary Church, Hyannis, Neb., and churches at Mullen and Eclipse, will on November 13th become rector of St. Mark's Pro-Cathedral, Hastings, Neb. Address: 422 N. Burlington Ave.

The Rev. Herbert J. Vandort is now director of Christian education of the diocese of Erie, with headquarters in the diocesan house at 329 W. Sixth St., Erie, Pa.

His work will also include supervision of youth and college work, in which field he has been serving as coordinator.

The Rev. Peter Wallace, formerly curate of Christ Church, Coronado, Calif., is now vicar of St. Mary's-in-the-Valley, Romona, Calif. Address: 1077 Main St.

Resignations

The Rev. Richard B. Kalter has resigned his work at St. Philip's Church, Putnam, Conn., and will work for the degree of doctor of theology at Harvard University. Address: Harvard University, Divinity Hall - 41, Cambridge, Mass.

Changes of Address

The Rev. Walton W. Davis, of All Soul's Church, Oklahoma City, Okla., has had a change of address from 1611 Huntington St. to 6400 N. Pennsylvania, Oklahoma City 14, Okla.

The Rev. Henry A. Dick, vicar of St. Martin's Mission, Daly City, Calif., may be addressed at 4 Palmdale Ave.

The Rev. Patric Hutton, rector of Trinity Church, Independence, Mo., formerly addressed at 1009 S. Noland, should now be addressed at 143 S. Pacific. The church office of Trinity Church is

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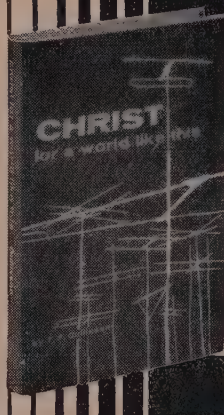
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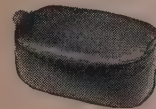
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Depositions

Clifford Oscar Walin, presbyter, was deposed on
 September 30th by Bishop Smith of Iowa, acting
 in accordance with the provisions of Canon 60,
 Section 1. with the consent of the standing com-
 mittee of the diocese; renunciation of the ministry.

Ordinations

Priests

Kansas — By Bishop Fenner: The Rev. Max
 Thomas Tracy, on October 18th, at the Church of
 the Epiphany, Sedan, where he will be rector. He
 will also be in charge of St. Matthew's Church,
 Cedar Vale. Presenter, the Rev. John Pruessner;
 preacher, the Bishop; address: 215 N. Spruce St.,
 Sedan.

Mississippi — By Bishop Fenner: The Rev. Roy
 Clark Bascom, on October 7th, at St. Mary's
 Church, Lexington, Miss.; presenter, the Rev. F. J.
 Bush. The Rev. Howard Bird Kishpaugh, on Octo-
 ber 8th, at St. John's Church, Ocean Springs,
 Miss.; presenter, the Rev. P. E. Splane. The Rev.
 James Thomason Alves, on October 12th, at the
 Church of the Epiphany, Tunica, Miss.; presenter,
 the Rev. J. Hodge Alves, brother of the ordinand.

Deacons

Southwestern Virginia — By Bishop Marmion:
 Wallace Chesley Shields, on September 29th, at
 R. E. Lee Memorial Church, Lexington, Va.; pre-
 senter, Rev. Dr. T. V. Barrett; preacher, the
 Rev. Dr. C. E. Batten; to be in charge of Christ
 Church, Pocahontas, Va., and St. Mary's Bluefield;
 address: Box 562, Pocahontas.

The Rev. Mr. Shields attended Crozer Theological
 Seminary, Chester, Pa., for two years, then
 turned to the Episcopal Church. He graduated in
 June from the School of Theology at the Uni-
 versity of the South. The Rev. Dr. Batten, preacher
 at the ordination service, is a former Baptist
 minister and was dean of Crozer Seminary when
 the Rev. Mr. Shields was a student there.

By Bishop Marmion: Steirling Gunn Gordon, on
 the evening of September 29th, at St. John's
 Church, Lynchburg, Va.; presenter, the Rev. Dr.
 R. A. Magill; preacher, the Rev. R. H. Lee; to
 be in charge of All Saints' Church, Norton, Va.,
 and churches at Dante and St. Paul, Va.; address:
 1028 Pine St., Norton.

Births

The Rev. Ward H. Clabuesch and Mrs. Clabuesch,
 of St. Paul's Church, Corunna, Mich., announced
 the birth of their first child, Anne Louise, on
 August 19th.

The Rev. Horace W. Fairbrother, Jr. and Mrs.
 Fairbrother, of St. Matthias' Church, Raspeburg,
 Md., announced the birth of their sixth child,
 Philip Walton, on September 24th.

The Rev. Robert I. Liebenow and Mrs. Liebe-
 now, of All Saints' Church, Fort Lauderdale, Fla.,
 announced the birth of a daughter, Jane Harper,
 recently.

The Rev. Edward H. Manning and Mrs. Man-
 ning, of St. Thomas' Church, Eustis, Fla., an-
 nounced the birth of their second child, Sarah
 Martha.

The Rev. E. A. Penn and Mrs. Penn, of All
 Saints' Church, St. Thomas, V. I., announced the
 birth of their first child, Stephanie Jean, on June
 1st in New York City.

The Rev. Joseph Tatnall and Mrs. Tatnall, of
 St. Philip-in-the-Field, Oreland, Pa., announced the
 birth of their third child, Joseph Samuel Edward,
 on September 2d.

Laymen

Mr. B. Powell Harrison, Jr., of Leesburg, Va.,
 has been elected president of the Episcopal Church-
 men of the diocese of Virginia.

Mrs. Elizabeth N. Metcalfe, who had been work-
 ing at Immanuel Church, Bellows Falls, Vt., now
 has a position in the office of the Woman's Aux-
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Priest

(Continued from page 13)

ministry, for the work of many of m is very definitely pastoral, even ough not parochial.

Could it be that the Church pays little ention to the non-parochial clergy be- se these men are not engaged in pro- ting the Every Member Canvass — y are not economically productive to e diocesan organization — and that the itude of bishop, the parish clergy and e laity toward them reflects this eco- mic preoccupation of parish and dio- e?

My contention that the non-parochial rgy are the forgotten men of the urch will be hotly contested. But that reflects neither guesswork nor sour apes would seem to be borne out by the ple facts: by the numerical proportion non-parochial to parochial clergy in e higher offices of the Church.

In its issue of June 26th THE LIVING URCH published a list of deputies, rical and lay, that expected to attend e recent General Convention held in onolulu. In all 327 clerical deputies eared on the list. How many of these e non-parochial? Nineteen — a little er five per cent. Yet 10% of the clergy tively engaged in Church work are in n-parochial positions.

Actually, however, out of the 19 non- rochial clerical deputies to General onvention, nine were archdeacons, four e diocesan secretaries, 1 was a canon ssioner, and 1 a graduate student from foreign missionary district. Thus 14 of e 19, while technically non-parochial, e so much a part of the official diocesan -up and the Every Member Canvass at they are natural choices. Significant-

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November 6, 1955

ly, among the remaining five non-paro- chial deputies — two seminary deans, one seminary professor, one student, and one "unclassified" — are no hospital chap- lains, for example, or other institutional chaplains, no military chaplains, no head- masters of schools.

Let's look at the clerical members of diocesan standing committees, or councils of advice, as they are called in missionary districts. There are in all 352 clergy rep- resented on these. The quota one would expect for non-parochial clergy in this group would be 35 or 10%; actually there are only 10 such clergy represented — or 3.5%. Even at that, three of these are retired and ought, on the general principles we have adopted for this sur- vey, to be omitted from consideration. Three are archdeacons and one a diocesan administrator. There are, to be sure, two seminary deans, and one overseas man on leave. There are no chaplains of any sort.

How about clerical members of diocesan executive councils (called variously "diocesan council," "executive board," "bishop and council," etc.)? There are 379 clergy represented on these. Thirty- seven would be the quota for non-paro- chial clergy, but actually only 20 are non-parochial. Once again this number includes 14 diocesan officials of one sort or another. Of the remaining six a couple of institutional chaplains are represented, as well as one headmaster of a school. But at best this is small representation for the group with which we are con- cerned.

There are, throughout the Church, 540 diocesan examining chaplains. Of this number 58, or just over 10%, are non- parochial if we count the 19 retired men and the four seculars in the group. But, since we have eliminated these categories from the general picture, we ought to eliminate them here. We are comparing ecclesiastically active non-parochial clergy with ecclesiastically active parochial clergy; and on this basis there are only 35 non-parochial men serving as examin- ing chaplains — considerably less propor- tionately than their numbers warrant.

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The only sphere of ascertainable recognition in which non-parochial clergy appear to attain to their numerical quota is, surprisingly enough, elevation to the episcopate. Of the last hundred members of the House of Bishops as recorded in the 1955 *Annual*, 14 were non-parochial at the time of their election — which is 14%. But again, if we set aside the five who were archdeacons, the percentage falls to nine, or just under quota. Thus by and large the statement still holds true that the non-parochial clergy do not maintain their own when it comes to election or appointment to office in the Church.

But it is not only in regard to such formal recognition as election and appointment to office that the non-parochial clergy are overlooked. In addition, there seems to be an underlying tacit assumption that such men, their needs, and their work are of secondary importance, if of any importance at all: an assumption that is no less real for being unconsciously held — and no less irritating to the men concerned. Two recent examples illustrate the point.

In a news release of the Assembly of Episcopal Hospitals and Chaplains, dated August 1955 and signed by the Rev. F. A. Springborn, President, this statement was made:

"It was felt that [in addition to the clergy of the Church serving in Episcopal Church hospitals] there are numerous Episcopal clergy who serve as chaplains in hospitals which are not affiliated with the Episcopal Church. Many of these men, although resident in a diocese, lack the sense of belonging; clericus meetings are held for the benefit of parish clergy, in which their problems are discussed — but not those of hospital chaplains. And there is a difference, as we all know. . . ."

But a prize illustration of the way in which this attitude slips out unthinkingly is provided in a letter recently published in *THE LIVING CHURCH*. It said:

"Ministering to our 3924 baptized persons . . . is a staff of 13 priests in active service, not the 24 the *Episcopal Church Annual* reports. It reports retired and non-active priests, and the men, three of them, who are connected with district institutions."

Are the men "connected with district institutions" active or not? I suspect that they are just about as busy as any of the parish clergy. This tendency to identify "active clergy" and "parish clergy" is all too typical of the Episcopal Church's attitude.

All of which reflects an unfortunate situation. Many of the non-parochial men are doing work of the utmost importance for the Church. To consider them as second-class clergy merely because they are not in charge of groupings of Christians technically designated "parishes" and "missions" is to fall prey either to the idolization of arbitrary distinctions

or else to the idolization of — money. Whichever it is, it is not good for the long range policy of the Church.

A hospital is not a parish, but a hospital chaplaincy is a cure of souls. Of course the non-parochial hospital chaplain is not doing anything directly to promote the Every Member Canvass, but the people to whom he ministers come from many of them, from parishes; and the parish clergy should at least be thankful to know that they are being taken care of in their confinement.

The same is substantially true of Episcopal Church chaplains at colleges and universities. Neither a college nor a university is a parish but it may be regarded as a cure of souls. The young men and young women to whom college chaplains minister are largely Churchmen or potential Churchmen. It is quite true that most of them cannot at present give more than a small amount in terms of money to the Church. They are not at present economic assets so far as the EMC is concerned. But the kind of Church people they will be five, ten, or fifteen years from now depends very much upon the kind of ministry they now receive. And the clergy who administer to them should be regarded with special esteem and given every encouragement in their work.

What do I propose should be done? Here are a few suggestions:

(1) We might drop the term non-parochial, which is a purely negative description, serving only as a statistical wastebasket for the names of those clergy who are not steadily ministering in parishes. Instead of "parish clergy" and "non-parochial clergy," let us have: (a) parish clergy (consisting of all clergy serving in parishes and missions); (b) "special workers" or some similar term (including all non-parochial clergy engaged in Church work); (c) "clergy in secular work"; (d) retired clergy.

This may make for complication, but it also makes for deserved recognition.

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cognition of a group that is on the whole as fully devoted to Christ and His Church as are the parish clergy. If such a change were adopted on the official forms sent annually by the National Council to the dioceses and missionary districts, it would automatically be followed in diocesan journals and eventually in the *Episcopal Church Annual*.

(2) Every bishop should look over from time to time the list of clergy of his diocese who are "special workers," and ask himself whether he is in any way neglecting these — whether he is showing as much interest in their work and problems as he shows in the problems and the work of the parish clergy. This applies to "special workers" belonging to his diocese even though they may be working elsewhere. A bishop is *pastor paritum*, "pastor of the pastors"; and he should not neglect the clergy who are "special workers" even if it means a little less time for other things.

Particularly is this true in a case where the bishop has honestly felt that a man was unfitted for the parochial ministry and has advised, urged, or possibly even insisted that he take up some other type of work. A bishop owes it to a man who has obeyed such "godly admonition" to take a real interest in his work, and,

if need be, in his problems. While a "real interest" is something difficult to define with precision, it would seem here to imply something more than a polite acknowledgment of a clergyman's canonical report. Even an hour's friendly conversation with one's bishop can mean unbelievably much—and I speak from experience here.

(3) Perhaps if bishops showed more interest in the clergy who are "special workers" their fellow clergy would follow suit. The attitude of the clergy toward one another is, of course, something that varies from individual to individual and from diocese to diocese. But whatever it is in a given locality it is likely to be contagious.

There must be many "special workers" who miss the opportunity of preaching. Yet how often are these clergy—or any non-parochial clergy for that matter—invited to preach, as a matter of courtesy? No doubt most of them get called upon to supply when the parochial clergy are on vacation or in emergencies. But this is not the same thing as being asked to preach for the sake of being asked to preach.

To ask more of the "special workers" and other non-parochial clergy to preach would, I think, be beneficial all round. Many of these men, through their special work, would be able to bring a different slant, to the exposition of the Gospel; the parish clergy, who occasionally get "preached out," would have a welcome respite; and the work that the "special workers" are doing would be brought more effectively to the attention of the laity. A clergyman who is a "special worker" does not wish to be paid for giving occasional sermons: if the rector feels that he should be somehow materially rewarded, he might make it a point of inviting him, with his wife, to dinner afterwards at the rectory, and I dare say a nice time would be had by all.

(4) Everything in the Christian life begins and ends in prayer. The clergy need the prayers of the laity, just as much as the laity need the clergy's prayers. This is true not only of the parish clergy, but of all: parochial and non-parochial they all need the prayers of their bishops, their fellow presbyters and deacons, and of faithful Churchpeople.

Many dioceses maintain prayer cycles, according to which a different parish, with its priest and people, is prayed for throughout the diocese on each day of the year. Clergy definitely ministering in diocesan institutions other than parishes or missions are sometimes included in such lists. But there are others—teachers, seminary professors, men in diocesan administration—who get left out. Perhaps there should be in such a cycle a day requesting prayer for the non-parochial clergy as a group. Here, too, they seem to be the forgotten men of the Church.

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EVERYWHERE

(SEE LIST BELOW)

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ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., dean

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30; 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book day 7 & 12
Noon; C Sat 5-6

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 6, 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Highway
Sun 6, 7, 8, 9:15, 11 and Daily.
C Sat 5-6 & 7-8

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30
& 5:45; Thurs & HD 10; C Sat 7

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H. Barrow, Canon Precentor
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
7:30, 9, 11 HC; Weekdays 7:15

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

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BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 6;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3; 7-8

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 S, 11 MP; HC Tues 7, Wed
10:30

OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean
Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7,
Thurs 10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

NEW YORK CITY

NEW YORK CATHEDRAL (St. John the Divine)
112th and Amsterdam, New York City
Sun HC 7, 8, 9, 10; MP HC & SER 11; EP 4;
Wkdays HC 7:30 also 10 Wed and Cho HC 8:45
HD; MP 8:30, Ev 5;
The daily offices are Cho ex. Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Teber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115th East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

NEW YORK, N. Y. (Cont'd.)

ST. THOMAS 5th Ave. & 53rd St.
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 15, MP 11, EP, Cho, S
Daily 8:15 HC, Thurs 11, HD 12:30; Noonday
Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & W
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, 1
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, M
Ser 12:05; 1:05 ex Sat, EP 3, C Fri & Sat
& by appt

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; 4
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myer
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP
Daily: HC 7:30 ex Thurs, Sat HC 9:30, 1
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30
Daily 8, 5:30; Thurs & HD 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th
Sun HC 8, 9, 11, EP 5:30; Daily 7:45,
Mon, Wed, Fri 7; Tues 12:10; Thurs & Sat
C Sat 12-1, 4-5

COLUMBIA, S. C.

GOOD SHEPHERD 1512 Blandin
Rev. Ralph H. Kimball, r
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10
EP 5:45; C 6 & by appt

MADISON, WIS.

ST. ANDREW'S 1833 Regent
Rev. Edward Potter Sabin, r
Sun 8, 9:30, 11 HC; Weekdays HC 7:15 ex
9:30

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch
Sun Mass 8 (Daily as anno, HD High 12
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:30
anno.) C Fri 12, & 7

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

KEY—Light face type denotes AM, black 1
PM; add, address; anno, announced; ap
appointment; B, Benediction; C, Confessi
Cho, Choral; Ch S, Church School; c, cur
d, deacon; EP Evening Prayer; Eu, Eucha
Ev, Evensong; ex, except; HC, Holy Commu
HD, Holy Days; HH, Holy Hour; Instr, Instr
tions; Int, Intercessions; Lit, Litany; M
Matins; MP, Morning Prayer; r, rector; r-
rector-emeritus; Ser, Sermon; Sol, Solemn;
Stations; V, Vespers; v, vicar; YPF, Y
People's Fellowship.